are both necessary for our present experience of individuality. If the Purusha with his individualising syntheses of consciousness were to disappear, to-merge, to annul himself in any way. Our constructed individuality would cease because the Reality that supported it would no longer be in presence; if, on the other hand, the world-being were to dissolve,. merge, disappear, then also our individualisation would cease, for the material of experience by which it effectuates itself would be wanting. We have then to recognise these two terms of our existence,. a world-being and an individualising consciousness. which is the cause of all our self-experience and world-experience.

But we see farther that in the end this Purusha^ this cause and self of our individuality, comes to embrace the whole world and all other beings in a sort of conscious extension of itself and to perceive itself as one with the world-being. In its conscious extension of itself it exceeds the primary experience and abolishes the barriers of its active self-limitation and individualisation; by its perception of its own infinite universality it goes beyond all consciousness of separative individuality or limited soul-being.

By that very fact the individual ceases to be the self-limiting ego; in other words, our false consciousness of existing only by self-limitation, by rigid distinction of ourselves from the rest of being and becoming is transcended; our identification of ourselves with our personal and temporal individualisation in a particular mind and body is abolished.